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tific method. An excellent start is made in this direction by clearly setting forth the relative merits of public and private control in general. The advantages of state control are such as inhere in "an association of the widest extent and the amplest power and prestige;" while "its weakness lies in the nice adjustment of its operations in detail, and in the lack of those simple and comprehensive motives of personal advantage that control private business." "The advantages and disadvantages of private associations are, of course, just the reverse." "It follows from this general state of things that those industrial activities are best suited to the state that are universal and uniform in their aims and methods, but simple in detail,—have a great need of unity and little of specialization."

It is to be expected, after this statement, that private ownership will be advocated, if at all, on the ground that the business needs specialization and the motives attendant upon private control more than it does unity and association, important as the latter may be. It is disappointing, therefore, to find an unquestionably sound conclusion based upon the statement (without further analysis) that such policy best conforms to the "history and the present economic structure of the United States" and to "the spirit of our institutions."

A minor point of criticism is the somewhat vague conception of the state. At times the state is referred to as "the *coercive*, governing organization of society" (p. 59), and again as "the most conspicuous instance of social unification in its higher or *moral* form" (p. 130).

On the whole the work possesses marked merit. Mr. Cooley has a happy way of expressing himself, so that his production attracts by its style as well as by its thought.

FREDERICK C. HICKS.

Schlaraffia Politica. Geschichte der Dichtungen vom besten Staate.
Leipzig: F. W. Grunow, 1893. 8vo. pp. 318.

POLITICAL ECONOMY does not deal much in poetry, it is true, but if poetry is fertile of practical consequences and political issues, as in the case of Utopias, even economists are justified in taking a deeper interest in poetical and fictitious works. The literature upon the evolution of Utopias, however, is by no means a large one. Since the general remarks of Lewes in his treatise on the methods of observation and reasoning in politics (1852), and of R. von Mohl in his *Gesch. der Staats-*

wissenschaften (1853), a few scholars have published monographs upon the subject, as Gehrke, *Communistische Idealstaaten* (1874), Sudre, *Refutation of Socialistic Utopias* (in French, 1882), and Kleinwächter, *Die Staatsromane* (1891). The present book, written by a German professor of law, crowns the edifice; it is the most able and by far the most complete work on these social dreams that has ever appeared, and it combines a graceful and mildly humoristic style with scholarly thoroughness.

A very wide field opens before our eyes;—ideal states of every description, monarchical, theocratic, and republican governments, farces and serious attempts at improving the conditions of human life, a huge heap of vast dreams, from Plato to Bellamy, from the first attempts to realize these dreams in antiquity down to Hertzka, whose Central African bubble burst a few months ago. Now, all Utopias must of necessity also treat economic problems, some to a smaller extent, some to a greater, according to the fancy or the talent of the author, some in a more conservative, some in quite a radical manner. The aim of the ideal state is nearly always to abolish individual property and to vest all capital, and above all the entire landed capital, not in single men, or in single families, but in the whole community. No free-coinage bill, no bimetallic questions trouble the minds of these writers; money is abolished, a committee distributes food and clothes to whomsoever needs them. In some cases, indeed, this abolition is only apparent, as with Hertzka, who recommends a kind of checks: after you have worked for two hours you get a ticket worth two dinners, or a waistcoat, or a couple of books. The famous *Legislation of Nature*, written by the Frenchman Morelly, in 1753, has, however, managed to avoid even the appearance of checks; it provides that no citizen may buy or receive anything in exchange from another; everybody gets what he needs without checks, from the public stores.

A discriminating Utopia, which allows a certain inequality and a great amount of individual property, is outlined in *The State of Felicia*, a French work of the period of the Revolution (1794). It deals more largely than any other with economic problems. In *Felicia* corn prices are fixed in advance for three years at a time, the ground rent amounting to one-seventh of the harvest for thirty years; the author supposes that there are 90,000,000 acres of land to be disposed of, and figures out that the government will receive \$1,700,000,000 from this source alone. Of other revenues he mentions a tax on inheritances, which he thinks should amount to not more than one per cent.

The question of the length of the working-day has been answered by Utopists in various ways; most workers prefer six hours, some hope to reduce the time to four, some discriminate according to the class of workmen, others, as Cabet, the author of *Icaria*, decide for six hours in winter and seven in summer.

The farther the Utopistic type develops, the more it discards poetical pictures and the manner of fiction, as alchemy yielded to chemistry and astrology to astronomy. Thus out of the genuine fictitious Utopia there has gradually developed a scientific system of political economy. In no work is this more plainly seen than in the *Freeland* of Dr. Hertzka, an Austrian author of several serious essays bearing upon political economy. He speaks of solidarity of interests, of associations, of parliamentary discussion, of banks and commercial associations. It is refreshing to see how elegantly the gentleman solves the financial question: "You give just 35 per cent. of the gross returns of your work to the government, which is thus enabled to look out for the commonwealth." Thirty-five per cent.—no more? "That settles the whole matter," says the author of *Schlaraffia*, and very truly.

ALBRECHT WIRTH.

The Aged Poor in England and Wales (Condition). By CHARLES BOOTH. New York: Macmillan and Co., 1894. 8vo. pp. 527.

THREE Englishmen in ten who survive the age of sixty-five are wholly or in part dependent on public charity. If it were possible to exclude that part of the nation who are by their economic condition practically beyond the possibility of becoming paupers, "it would probably be found that amongst the working classes and small traders the rate of pauperism for all over sixty-five is not less than 40 to 45 per cent." This shocking degree of pauper degeneracy is Mr. Booth's problem. With the coöperation of several friends he has taken two steps in the direction of its solution; he has provided from government sources and original inquiries a reservoir of statistical materials for its study, and he has offered a few tentative conclusions.

It appears that the condition of the aged poor has become more difficult within twenty years, though poverty at large has been materially mitigated. The old bear least readily the increasing stress of industrial conditions. The percentage of paupers is said to be least in